

# WORONI

THE NEWSPAPER OF THE AUSTRALIAN NATIONAL UNIVERSITY STUDENTS' ASSOCIATION, VOL. 21 No. 2, March, 13th, 1969. Price 10c.

## Rifle Creed

(The spirit of the Marine and his rifle was expressed many years ago by Colonel William H. Rupertus at San Diego, California, when he wrote, "My Rifle—the Creed of the United States Marine." In 1944 Major General Rupertus died; but his words are read by thousands of Marines as they learn the skills of the rifleman. The essence of that rifle creed is printed here...)

- THIS IS MY RIFLE. THERE ARE MANY LIKE IT, BUT THIS ONE IS MINE.

- MY RIFLE IS MY BEST FRIEND ... MY LIFE. I MUST MASTER IT AS I MUST MASTER MY LIFE.

- MY RIFLE, WITHOUT ME, IS USELESS. WITHOUT MY RIFLE, I AM USELESS ... I MUST SHOOT STRAIGHTER THAN THE ENEMY WHO IS TRYING TO KILL ME.

- ... WHAT COUNTS IN WAR IS NOT THE ROUNDS WE FIRE, THE NOISE OF OUR BURST, NOR THE SMOKE WE MAKE. WE KNOW THAT IT IS THE HITS THAT COUNT.

- I WILL KEEP MY RIFLE CLEAN AND READY, EVEN AS I AM CLEAN AND READY.

- MY RIFLE AND MYSELF ARE THE DEFENDERS OF MY COUNTRY. WE ARE THE MASTERS OF OUR ENEMY. WE ARE THE SAVIORS OF MY LIFE.





The time has come to write yet another editorial. I don't face the task with particular glee, especially at this time of the year when student pots are far from boiling. However, seeing it would not be a WORONI without an editorial I'll give it a lash.

The obvious topic for this issue is the new first year students. What are they like? It would be easy to say that they seem to be a typical mob of apathetic new students. It would be more correct however, to say that they are simply a typical bunch of first years. They were given one of the best, if not the best, Orientation Weeks (thanks especially to the untiring efforts of Ronny-Boy Colman) that the A.N.U. has ever seen.

The reaction of the first years was perhaps a little disappointing to the organisers but it was probably as good as could be expected. New students faced with an array of heavy personalities cannot really be expected to stir them.

The main thing is that the first years undoubtedly enjoyed themselves, if only at the many advanced rorts and dances. About all there is left to say is welcome freshers etc, etc, etc.....



Editor:	Charlie Dickens.
Reviews Editor:	Mark O'Connor.
Sports Editor:	Sheri Howells.
Chief of Staff:	Tony Seelaf.
Reporters:	Geoff Kingston, Mary Clowry, Brigid Dalton, Ron Colman.
Advertising Manager:	Pat Sinclair.
Layout:	John Mandryk, Mary Clowry, Sheri Howells, Penny Joy, Jackie Fosbett, Mary Lou Wright, Des Ball, Barry Brown, Cathy Metcalfe, Moira Scollay, Linda Frecker.
Resident Artist:	Jenny Stokes
Resident Signwriter:	Richard Tweedie
Captions by courtesy of Jon Stephens.	
Photography:	Charlie Dickens.
Typists:	Cheng Leng Chio, Chris Pickerd.
Proofreader:	Graham Smith.
Tea Lady:	Mrs Hoffman.

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### Padgham Purged

Dear Sir,  
I was a little disturbed to read in Woroni (6 March, '69) a letter from a Steve Padgham (obviously a cover) of an organisation calling themselves (itself) Impact. I say a little disturbed because the sentiments of this 'gentleman' would have little impact (i.e. he on right-thinking Christians, and, despite the attempts by a very small minority to convince us of the reverse, personal experience both on and off the campus has convinced me (if I needed convincing) that the A.N.U. student body is very, very Christian. And why shouldn't they be our carefully designed educational program ensures that freshers come to this uni unblemished, true to our society's rational Christian ideals and determined to devote themselves to their studies for the greater glory of God.

On the campus, in order to render ineffectual the one or two (dare I say it) longhairs who have proved immune to God's word, a group of Saturday-only deviationists paint posters glorifying anti-social themes; but cunningly in media which washes off, or on paper which the slightest breath of wind can snatch from tree or wall. And Mr. 'Padgham' and his kind are

### Union Apples

Dear Sir,  
I would like to use your column to criticise a feature of Union service which I consider inadequate. The fruit sold in the Union is of poor quality, exorbitant cost and limited variety. In fact if one does not like apples one just does not buy fresh fruit in the union.

For most of the year Union apples are soggy, floury and the smallest possible. However the price does not correspond to the cheap quality as the apples are generally priced at 6 or 7 cents.

Also the apples are generally kept too long before they are eventually sold.

Perhaps smaller quantities of fruit could be bought at a time and a wider variety to choose from, oranges bananas and fruit in season such as plums and peaches.

Appetizing fresh fruit would then possibly justify the higher than town prices already charged for fruit at the Union

Disillusioned. Vegetarian

YOU GOTTA  
BE QUICK ON  
THE DRAW AT  
THE  
SRC  
BOOKSHOP

# BROOKS GOES

## RUSSELL MILLER IS NEW PRESIDENT OF S.R.C.

The Law Faculty has forced Alan Brooks to relinquish his position of President of the SRC.

The Faculty said that unless Brooks ceased his SRC activities by March 10 he would not be permitted to continue his law studies.

Brooks had no choice but to tender his resignation to the March 9 meeting of the SRC.

Alan originally came from Sydney to study Arts - Law at the ANU. This year he is repeating the final year of his Arts - Law course.

In 1967 he successfully stood for President despite no previous SRC experience. "I stood because I disapproved of the ideas of the only other candidate, Toss Gaiscoigne." Brooks' term of office ran from late 1967 without interruption until March 9.

Brooks was reluctant to resign his office at the present time. He is concerned that "the SRC will become the platform of a minority viewpoint after the next election. Activists such as Michael Wright and Ron Colman could be careless."

"They should try to sell their ideas to the student population before representing them as the overall student viewpoint."

"Many students have a cliché mentality which can have repercussions they often do not realize."

Des Ball said that "Brooks' resignation at this time is unfortunate and the ultimatum by the Law Faculty was bloody disgusting. The University should not take into account extra-curricular activities when considering applications for admission."

Ball thought that Brooks probably would have been re-admitted if his academic setbacks had been merely the result of insufficient application to work.

### MEETING

The SRC meeting of March 9 was described by one member as 'farical'. At one stage the position of President was opened to anyone interested but no one cared to take it on.

Eventually Russell Miller accepted the position on the understanding that his role would be that of 'care-

taker.' He has indicated that he will not be standing for the general election later this term.

The new Vice-President is Bob Irwin.

### RESIGNATION SPEECH

Brooks commented on student publications, the SRC committee system, and the overall role of the SRC during the course of his final address.

"Most SRC members couldn't give a bugger about what goes on. For a start the publishing functions of the SRC need to be re-evaluated."

"WORONI is a sheepl of adverts well laid out despite the praiseworthy efforts of Charlie Dickens."

He said that Prometheus ought to be disbanded unless it could command the support of more students.

Regarding the committee system, at present clubs and societies were well looked after because they were not in the hands of the SRC but an able committee.

Student activities, which were under more SRC control, such as social functions, were only ineptly handled.

"It seems to me that the SRC is not bureaucratic enough."

### REPRESENTATION

Brooks said that "the SRC represented student opinion particularly well, but by default," because students generally have no opinions.

"SRC policy has always been endorsed when general meetings have been called to ascertain the opinions of students at large."

Replying to the widely held view that the SRC did not adequately lead the student body, he said that



Alan Brooks.

"these allegations are entirely true but leadership and representation are probably incompatible."

"If the latter role is adopted, the SRC must of necessity assume an uninspiring, subservient role."

### CREDITS

Brooks concluded his address by saying that SRC members were not noted for their integrity, industry or interest in expanding the SRC's role.

He proffered thanks to Des Ball for his work on finance, Sue Barnes for her particularly useful efforts, Ron Colman for his activism ("even if most of what he says is rubbish") and Mrs Riddell "for enabling the SRC to exist."

# NEWS

## NEWS

### BRIEFS

The NUAUS Friendly Society is at present operating to provide pharmaceutical requirements at discount rates on many campuses. No sign of any activity at ANU. Don't you think it is about time there was a chemist on 'his campus? Wouldn't you like to buy your pharmaceutical requirements at a discount? Why didn't the Union provide for this in their proposed extensions?

The SRC Literary publication "PROMETHEUS" edited by Creative Arts Fellow Rodney Hall is at last available, but alas, another misfortune has befallen this ill-fated publication. The Co-operative Bookshop has refused to sell it without a cut of the "profits". The SRC already makes a loss with the publication and can't afford to lose more by giving the bookshop a cut. This is supposed to be OUR bookshop, but it is run like any other capitalistic concern. Lets see some co-operation between the bookshop and the shareholders.

Bush Week 1969 may be held in the second-last week of first term. Should Bush Week be retained, and if so should it be held in first term instead of second term? Are YOU going to write to Woroni and answer these questions or are YOU going to let them slip into oblivion, and Bush Week with them? Bush Week is DYING - IT NEEDS YOU.

The SRC Activities Committee is considering holding a "Life in a Communist Country Week" during first term. Perhaps Arthur Calwell will repeat his Orientation Week performance "My Trip to Russia", or "How I Formed A Communist Opposition Party".

Sir William Yeo, of RSL fame, will be invited to address us sometime during first term on "The Role of Students in Society". The session is expected to last no more than 10 seconds.

Quoting Mrs Ann Dalgarno: "The urge towards sex, which is built into us by our Maker to ensure the continuation of the human race, is controllable by intelligent people. Take a run round the oval, or a cold shower, it works wonders. And, you will be pleased to hear the urge lessens with the years". No comment.

The SRC is at present arranging for the University Administration to make available to all students "Hong Kong Flu" inoculations. Dr Furness anticipates that the serum will be available early in April. Watch this column for further information.

The Union Board Chairman has just announced that there is a proposal before the University to move the Union to a site on University Avenue. An announcement has also been made that the Union Board has approved the plan. When are the students going to be consulted on this matter?

NUAUS February Council neatly ducked formal discussion on what is to happen if ANU refuses to pay the 18 cent fee rise. Neither the SRC nor NUAUS seems willing to face the issue. Isn't it time the Local NUAUS Secretary said something on the issue?

Rumour has it that the ANU is about to have it's first Conscientious Objector. This raises the question whether attempts should be made to set up a Committee of Conscience on this campus similar to the ones at Sydney and NSW. What do you think?

Nominations have been called for the Executive positions in the Sports Union. Elections will take place on March 19 to 21, so go to it SPORT.

First signs of Amalgamation??? The SRC, Sports Union and Union have combined to produce a "Student Directory". This directory will tell you everything from where the nearest toilets are, to how to form a club, and should be available to all interested next week. Free of charge of course.

A Sailing Club training session will be held on Saturday, 29th March, 1969 at 1 p.m. on Acton Beach. Training will be graded according to standard. Novices are most welcome. Those wishing to attend should come down wearing suitable clothing, i.e., old clothing.

## INSIDE ARTHUR CALWELL

By John Gunther

On Thursday of Orientation Week Mr Arthur Calwell was well received in a WUS sponsored talk on his trip to Russia.

Mr Calwell claimed that the Russian people didn't want to extend their territory but use Communism to administer their own government.

While they looked down on the Western World they were anxious to please and to be approved and encouraged.

Mr Calwell spoke of the growing demand for consumer goods which Russian industry is still unable to accommodate satisfactorily. To offset this the Soviet government has made concessions to capitalism in allowing some American, Japanese and British com-

panies to produce their goods in the U.S.S.R. under licences. This was just an instance of how the Soviet government will depart from Communist doctrine to provide necessities.

Mr Calwell said that the Russian people were most anxious to promote peaceful co-existence and that border incidents with China were over such matters as China wanting Vladivostok back.

Similarly, China despite the claims of local Communophobes was more interested in regaining sea ports and

extending influence into South East Asia than aggression against Australia and America.

Returning to Russia Mr Calwell said that there was a lot of free discussion and freedom of expression and religion but not quite as much as there should be. He said that while he believed in the separation of the Church and State, and that no Church should be subsidised by the State, anti-religion should not be subsidised either.

Mr Calwell said he believed that only after the war in Vietnam had been settled would other problems such as the two Germans, the Middle East and the Nato and Warsaw pacts be settled.



# SAY NO TO CONSCRIPTION?

Speaking at the anti-conscription item on Monday's orientation programme, Vivienne Abraham, publisher of "Peacemaker", outlined the history of the opposition to military conscription in Australia, since before World War I. Even up till the military training scheme in 1951 all those who refused to comply were prosecuted.

Under the present Conscription Bill all must register, but not all must serve; some may be exempted as medically unfit, by being married before a certain date, or by being balloted out.

One might also register as a conscientious objector with a choice of having their case heard before (if necessary) deferment until the end of their course.

Non compliance with the National Service Act amounted to non compliance with a law requiring people to kill.

Vivienne Abraham gave examples of people who have already been prosecuted or who are facing gaol sentences for refusing to register under the National Service Act. She also mentioned other countries (South Vietnam, Spain, Greece and U.S.A.) where there was resistance against conscription and said that fugitives from conscription in their own coun-

tries are aided by an underground movement active in West European countries. The National Campaign against conscription in Australia was organised mainly in Melbourne but the pamphlet "Why register" being handed out was distributed from Sydney.

The second speaker was Mac Gudgeon who faces gaol for refusing to register. Mr. Gudgeon said he did so because he was born a human being and believes his first allegiance is to other members of the Human Race.

He claimed that no government can legitimately conscript people to kill others against their will. The present compulsion to military service was more consistent with totalitarianism than the democracy Australia was supposed to be.

According to the present policy which means 20 year olds are dying in Vietnam our present government is placing more importance on our relations with Vietnam than on the lives of Australians.

Mr Gudgeon pointed out that while 20 year olds are not eligible to vote they are eligible to be conscripted to go out and kill.

Those who refuse to do so are generally given one or all of three labels.

Mr Gudgeon pointed out that the label "Commie" was unjust because he would refuse to do military service under any government.

He also said the name "traitor" was unfair as he considered that it was not doing Australia any good by going out to kill other people and that foreign aid and not bombs is what should be given out.

The third speaker, Fran Newell is due to go back to gaol at the end of March for distributing the pamphlet "Why Register" inciting people to

avoid conscription.

Miss Newell pointed out that the pamphlets being distributed at Monday's meeting were merely roneoed as no publisher will handle such material.

The present conditions of gaoling for not complying with the National Service Act and for distributing pamphlets were reminiscent of a police state.

Miss Newell also said that means of avoiding national service such as faking the medical and conscientious objection (which was effective only for the articulate or educated) all only supported the status quo.

Only other means of non compliance would eventually work for the removal of the National Service Act. Filing in false registration forms, occupying Labour and National Service offices and urging other young men not to register.

The final speaker then read out a letter he had written to the Minister for Labour and National Service, Mr Bury explaining why he was not going to register for National Service.



Fran Newell



Vivienne Abraham

## COUP IN POL. SCI.

The Political Science Association, formed at the end of 1968 with the purpose of reforming the Political Science Department and holding political seminars and discussions, staged a political coup in Orientation Week by being the only Faculty society to have an introductory discussion to first year students. (About 200 attended.)

Several senior Political Science students and staff members presented their version of the truth about "Political Science" in the ANU Political Science Department.

The teaching of Political Science at the ANU has languished so much in recent years in that stagnant cesspool of learning known as Childers Street that the frustration evinced by every speaker was passed onto the freshers in such a critical format that could not have failed but to dash any idealistic hopes they may have had.

Mrs Kathy West, (Senior Lecturer), explained several different approaches to the teaching of Political Science,

and stated that the institutional approach followed at the ANU was many years behind more enlightened teaching methods of overseas universities; Des Ball (Honours Graduate, 1968) argued that both the Department itself, and the courses it taught, were irrelevant to the needs of the aware and active students; Ron Colman (Honours Graduate, 1968) said that no one who did a modicum of work would fail, but this only led to boredom and frustration; Merril Sernack (Honours Student, 1969) criticised the Department for teaching reams of unrelated facts about constitutions, courts, etc. with little or no attempt at interpretation; Bruce McFarlane (Senior Lecturer) said the pass course was dull and inadequate

and that all students should seriously consider attempting the Distinction courses if they wanted to get anything at all out of Pol Sci.

By the end of the lecture, a number of students had decided not to do Political Science, and many more made appointments to see the sub-dean of the faculty of Arts. This was not, however, the intention of the speakers - what they wanted was rather that the students would become involved in current attempts to reform the course format and power structure in the Department.

The Political Science Association will soon be having a meeting. If you were stirred into thinking by those speakers, then come along and express your views on the teaching of Political Science.

By the Political Science Association.

## SIR JOHN TALKS

In his welcoming address to freshers during Orientation Week, the Vice-Chancellor, Sir John Crawford, gave his sanction to freedom of speech, noting that this year's Orientation Week program showed much more acceptance and tolerance of other people's ideas than those of previous years.

Sir John warned freshers about a small vocal minority who blindly hate society and who deny a hearing to all who differ from them. Yet this minority does not offer any better replacement for the institutions they seek to destroy. In this respect he asked freshers to be quite sure of the aims of some 'fringe' clubs before they decide to participate.

University, was however, not just a place for study and exams. Other activities such as being active in clubs during the year and spending the long vacation seeing New Guinea and the Northern Territory would be rewarding and beneficial.

In relation to society, Sir John reminded students that they are trained

to think and so should not acquiesce to everything around them. For example there was still poverty in Australia, room for improvement in Community Aid Abroad, and Vietnam. Here thoughtful comment would make more impression than a noisy demonstration.

Sir John concluded his speech by warning freshers that being at University did not give them the right to break the law, on or off campus.

This speech was notable for its originality and followed the usual Sir John Crawford pattern of previous years.

# THAT WAS THE WEEK THAT WAS

Ron Colman

Orientation 1969 is over. But I hope its spirit in at least one session will continue throughout the year. That session, which to my mind was the highlight of the week, was the one on Education on Friday morning.

For audience participation, life and vigour, it was unsurpassed. Freshers, two high school girls, two headmasters, a parent and some second year students gave some excellent ideas and comments on Australian education.

After an outstanding film about a high school drop-out in Canada, there was 1½ hours of discussion and at the end there were still many people with things to say.

The experiment format was successful beyond all expectations. There was no lecturer-listener relationship. Instead people talked TO EACH OTHER from where they were in the room. There was no question-answer atmosphere which presumes one person has all the answers, and the duty of the rest is but to ask for the correct one. Rather, everyone had something to contribute.

For the 300 odd who came, I am sure it was far and away the most stimulating session of the week.

### AND THEY SPAKE...

Perhaps we overdid the speakers a bit.

The best sessions were those with built-in conflict. The sex seminar, and Anne Dalgarno's memorable 'That was the most appalling collection of immoral advice I have ever heard' went off well. The four politicians in the morning were also very lively.

Laurie Aarons, in my humble opinion won The Great Debate hands down, with Peter Samuel a bit of a wipe-out. At the other end of the scale, the pretender to the much coveted National Directorship (Fuehrer) of the National Socialist (NOT Nazi) Party of Australia, Mr Cawthron, provided bait for 200 hungry lunch-time students.

Arthur Calwell showed what he was still capable of, Malcolm Fraser parried questions on education and Doug Anthony denied that he was necessarily heir to the leadership of the Country Party. Jim Cairns couldn't make it because his wife was taken ill and he had to fly back to Melbourne.

People may have got tired of hearing politicians but we are particularly lucky to have them on our doorstep and should make more use of this than we have in past years.

### OUT IN THE OPEN

Using the library lawn was another experiment, and we really found the right formula for it on Friday.

The mike was a mistake, because people wouldn't ask questions, and the speakers high up on the bank were too far away from the audience. The clear lesson for the rest of the year is for the speaker to be at the base of the bank with the students all around, as with the Nazi and Doug Anthony. Questions and interjections were much more spirited and spontaneous from this position.

A few pale freshers had nice sunbans by the end of the week, and the relaxing atmosphere on the lawn contrasted pleasantly with stuffy lecture rooms. The Warden's Turn was particularly refreshing on College Green.

The Lawn display was quite colourful on Wednesday and Thursday, and most societies reported a good response.

### STUDENT POWER

Something very significant which has been somewhat overlooked was the way the introductory sessions went off. For the first time, instead of the lecturer giving an hour-long harangue in his subject, junior staff members and senior members and senior students took part in lively discussions in most subjects.

This gave students an angle on their courses which is different from that of their professors. Science, Economics, Pol. Science, Classics and others said the format was a great success. In a subtle way, this was a big victory for the student power movement, which has demanded a greater say for the students in the way their courses are run.

### AND THE FAILURES

Three sessions to my mind failed in what they were intended to do. One was the 'Introducing the ANU'

talk by the Vice-Chancellor, the Dean of Students and the SRC President. No one challenged the statements these people made though the certainly represented only one view of radical student movements.

Even Alan Brooks' 'Cops on Campus' raised not an eyebrow. Sir John Crawford's description of some overseas student uprisings as 'nihilist' was also accepted without question. Brooks' reference to such groups as 'Impact' as pushing 'half-truths' went unchallenged.

Everyone sat on the lawn and nodded unquestioningly, awestruck by the prestigious titles of the speakers.

The other flops were the NUAUS and Student Government sessions. None of them justify themselves, and the speeches were pretty uninspiring. The present SRC's reign of non-government was not criticised, its bureaucratic petty politicians were not asked to account for themselves and none seemed really concerned about where their money went.

The fault for the failure of these sessions lies not with the freshers but with the senior students who could have been expected to attend these meetings.

In terms of attendance, though not in the quality of the discussion, the Self-Government rally and the New Guinea talk were disappointing. Students could not be bothered in walking to Civic and the Canberra public didn't give a damn who ruled them.

### SOME WERE SWAYED

Polemics, crusading and emotional appeals played their part in the week, and succeeded in converting or convincing several unsuspecting freshers.

Anti-conscription speakers, Aboriginal leaders, the National Abschol Director and Impact stirrers were well received. The Czech student gave an excellent talk, and stated that this was the first time he had had the chance to say what he felt in public. 'In front of tanks, it is useless to talk about freedom', he said.

Alan Reid told the inside story of the selection of Gorton as prime minister; Melbourne and Adelaide students told how to achieve social change is for the speaker to be at the base of the bank with the students all around, as with the Nazi and Doug Anthony. Questions and interjections were much more spirited and spontaneous from this position.

### THERE WAS FUN TOO

Victorians showed once again that the ANU Theatre Group (one of the best in Australia) is the rising hope for professional theatrical entertainment in the National Capital.

The discotheque was a great turn and the computer dance...they lived happily ever after. The fresher dance as usual provided the money to run the rest of the week with and was fun for those with birds and beer. The folk and jazz concerts also drew good crowds.

### So much then for Orientation Week.

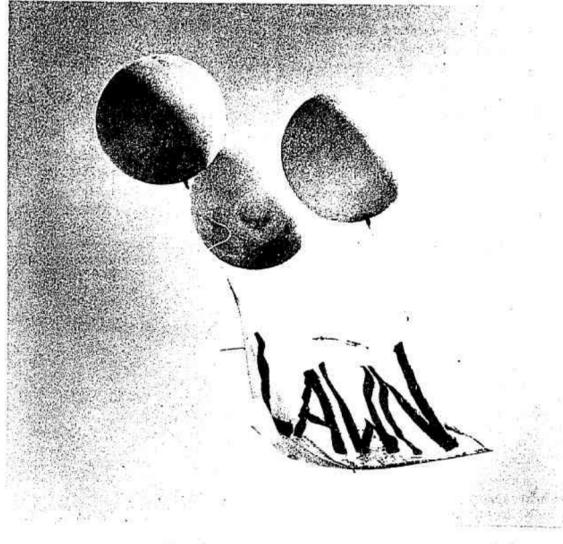
This potted account is far from the whole story. As we said in the programme, the week was supposed to create an atmosphere of life, enquiry and enthusiasm. In the education session this spirit was realized. DO NOT LET IT DIE.

You should participate in university life and retain a critical open and tolerant mind in all you do. Unless you do a lot more than go to your lectures and do your prescribed reading, the year will be a waste.

# i've been shot!



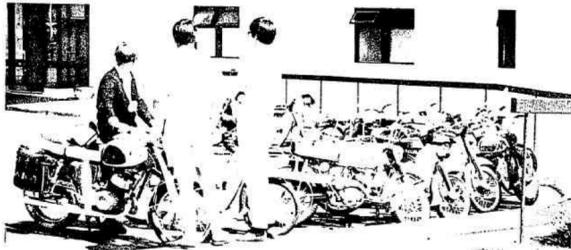
*I heard Alan Brooks say a naughty word!*



*You just can't keep good grass down!*



*Noel Coward and I are just good friends.*



*I didn't know Marlon Brando was going to A.N.U.!!!*



*Extract Digital.*



*Looking around, I think I might support their secession moves....*



*Tie me kangaroo down sport, tie me kangaroo down.*



*You try talking with a mouth full of bubble gum and see how far you get!*



*...and Sister Mary Theresa is wearing a beautiful velvet lined habit with cut away back with matching sequined wimple...*



*Climb every mountain, ford every stream..*



*I think I hear a boong!*



*Mini minors started, then came mini skirts, now mini cigarettes, but mini chancellors?*

# REACT OR RELAX

The Student Revolution. How often these words have been bandied about by newspapers and community leaders over the last few months. Whilst Australian students have relaxed, worked or travelled during the long vacation their international brothers and sisters have been involved in intensive and often violent campaigns in an effort to bring about a better society.

France, Spain, Italy, the U.S.A., Japan, England - countries in all corners of the globe have been thrown into tumult by the sudden upthrust of the student population. Universities have been closed and people have been seriously injured in clashes between students and police. The fierce idealism of Jan Palach will be remembered by all, as will be the frightening events which led to his heroic death.

And it has been predicted that 1969 is the year in which the Australian Universities are going to erupt. The call for reform both within the universities themselves and the larger sphere of society is going to be heard. And if the young intellectual Australian of today has not inherited the insipid non-committal attitude of his forefathers that call will ring loud and clear.

And the words will not ring hollow. They will be reinforced by direct action.

The need for reform is certainly present. Throughout the fifties and early sixties the inertia of modern life has been deeply felt by all sensitive people. We need only refer to the literature of the period to see the effect of a materialistic society on the individual who cannot repress the greater part of his natural humanity and direct all his energies to a meaningless goal. Life is meaningless. The rich gain political power and get richer. The poor get poorer. And those in the middle, caught in a great mechanised web, work towards some achievement, are repressed and disillusioned and die without ever having gained any vitality. In fact they never really exist.

This is the society of our childhood. We have grown up in this lousy world and have seen it and its effects on our parents. And we don't like it. Furthermore we will not accept its destructive consequences. Vietnam is not our war

in that we did not start it. But by recognising its existence we make ourselves responsible for it. And therefore we must take positive steps towards bringing it to an end, without more bloodshed. These steps are to openly voice our dissent, refuse to serve, refuse to kill senselessly.

The foolishness and lack of vitality of the government, the great bureaucracy, the injustice of the legal system, the power lust of the police, the financially and culturally impoverished education system - these and so many other aspects of modern life are in desperate need of reform.

The university systems, in which our future lives are dominated by the demands of bureaucratic administrators and fuddy-duddy professors urgently require revitalisation. It is our university. We are the ones to benefit or suffer from the years we spend here. And yet we have virtually no say as to how these years are to be spent, what we are to study and discover and think.

Oh yes, we do have the S R C - a non-progressive body which is becoming so engulfed in its paperwork that it threatens to become a nonentity.

These are but a few of the more significant factors in our lives which are in dire need of reform. One does not need to think too deeply to come across others.

So we are faced with a dilemma. We must either accept the world as it is, with all its lack of meaning, lack of natural love, abundance of useless violence and so on. Or we must mentally and physically break from that world and attempt to bring about one in which our natural human instincts, spontaneity, creativity and peace flourish. We have to decide one way or the other. We cannot sit on the fence. And the decision must be made now.



## THE AUSTRALIAN NATIONAL UNIVERSITY UNION NOTICE TO ALL MEMBERS OF THE UNION

- In accordance with Clause 16, section 2 of the Constitution I give notice that it is necessary to hold a by-election of one member of the Union Board of Management by the general membership of the Union.
- Persons eligible to vote are every ordinary and life member of the Union, except a person suspended from membership under Section 9, sub-section 2, of the Constitution during the period of his suspension.
- There is one seat to be filled, vacated by the resignation of Miss Jane Chapman. The member elected will hold office for the remainder of the term of office of the person whose place he or she was elected, and will hold office until the 4th August, 1969.
- I invite nomination of persons for election. Each person nominated must be an ordinary OR life member of the Union, unless his eligibility has been rendered invalid by Section 2, para 8, of the Election to the Union Board of Management Rules.
- Nominations must be made on a form prescribed and available from the Secretary and shall be signed by at least two members of the Union eligible to vote at an election and shall contain a written statement of the nominee's willingness to act if elected.
- Nominations must reach me by 5 p.m. on Thursday, 20th March, 1969. They should either be delivered to my office in the Union or posted to the Returning Officer, The Australian National University Union, Box 4, P.O., Canberra, A.C.T. In either case the envelope should be clearly endorsed Nomination for By-Election.
- A list of Persons qualified to vote and the relevant provisions of the Union Constitution and the Election to the Union Board of Management Rules may be consulted at my office and will be made available to any member on request.

E. C. de Toth  
Union Secretary  
Returning Officer

12th March, 1969

All members please note that the usual meeting date of the Board of Management and its Committees is Monday.

# LECTERN REVERSED

The first impression one receives in talking to Dr Burgess Don Cameron can be misconceiving. He is an economist by trade and hence like so many others in this conservative profession his personality is dominated by emotional restraint and assuredness. In a forty five minute casual interview, every topic covered, controversial and petty could be tackled statistically or by a methodical process of mental elimination. But underneath this apparent stereotyped facade, it is not hard to detect that the man has an uncontrollable love for the subject of economics, which since his boyhood days he has done brilliantly at.



Professor B D Cameron, M.Ec(Syd), Ph.D.(Cantab.), now in his mid forties earning 12,000 dollars a year with an expense allowance around \$650 as head of the Economics Faculty at A N U. He was educated at Canterbury High School in Sydney in the depression years, the poverty and unemployment of those years giving him the inspiration to study economics. His active service record with the A I F was uneventful as shortly after volunteering to register with the ack-acks, he fell victim to the then Labour Government's controlled employment programme. After completing his wartime studies, he came in 1946 to the A N U as an assistant lecturer. In the mid fifties he went to Cambridge, studied for a Ph.D., and took up academic posts at the University of Pennsylvania and Burleigh, returning to the A N U in the early sixties to become Dean of the Faculty. Professor Cameron is highly regarded by fellow economists for his work on input, output analysis and the Leontief theory which he tells me in laymens language in simply the study of bottleneck industries in a managed economy.

The close relationship automatically created between an economics faculty in Canberra and the Public Service are obvious. The name 'Birch Camo' and his book 'The theory of national income and employment' is mentioned and read over lunchtime sandwiches throughout the government departments. Repeat the name Birch Camo and his little bible 'The theory of national income and employment' is frequently mentioned and read by the nations potential economists over lunchtime sandwiches. For four years Prof. Cameron has been Dean of the Faculty and in that time many Public Servant economics graduates and cadets have passed through his hands. He likes to think that a 'Cameron Style' does pervade the departments of the Australian Public Service, a style of free thinking economics void of political bias or individual treatise. Professor Cameron does not think that the obvious close affinity to the Public Service has given him any extraordinary power or influence. However, one is amused when he talks of Allen Westerman, Randall and Carmody in a buddy like manner.

The big issue inside the sedate looking Copeland Building dividing academics and students alike is the mathematical emphasis placed on the economics curriculum by the head. There is says one recently graduated economist a situation now where you can't go through an economics honours course unless you are also doing maths. The economics is taught in terms of mathematics rather than using Mathematics as a tool to help clarify economic theory.

Generally undergraduates are satisfied with their departmental head. His lectures are clear and well delivered enabling him to rank high on the list of academic orators. His form of wit is dry but amusing if not repeated.

Criticism of Burgess Cameron comes mainly from radical elements. They see him as a noncommittal person, in a position to remedy the inadequacies of a basically unsophisticated Australian Economy. He is charged with orthodoxy and conservatism, his books which are less radical and much narrower in comparison to the bush economist, Mr McFarlane.

To claim that Professor Cameron is not committal is groundless. He has in the past criticised and contributed particularly in areas of direct concern to economics students. His publications in the words of a critic 'has made a valuable contribution to Australian economic literature enabling a wider section of our population to understand Australia's changing economy within the world economic setting.

# A POINT OR TWO ON APATHY - OR BE IN IT IF YOU DARE

Orientation Week has come and gone and to judge by the (commendable) handbook a new era of activism is being ushered in. Having just emerged from the intellectual and emotional maelstrom, otherwise known as undergraduate life and looking back, it seems a good time to ponder the makings of one (generally speaking) 'Apathetic Student'.

Leaving aside thyroid glands and defective personality factors, there is another side to the question which might be worth looking at (I admit rashly, without any statistical basis). Its all very well to talk about apathy, but on the other hand there is the attitude of some older students and others who are "in". In committees, in societies, in social groups. The ones who have run the show for the last year or six months or even a week are all "in" and the aspiring fresher is "out" and likely to remain so unless particularly aggressive and persistent. He reads the Orientation Week Handbook, or whatever begging him to join this, that and the other, to make his mark, in one word - to be active. And its probable that most freshers are, to varying degrees, raring to do just that.

So, a particular fresher goes along to the initial meeting of whatever organisation takes his fancy and he's bursting with ideas or prepared to play the strong silent type. Even if he's bursting with ideas they're likely to be voiced rather diffidently. After all he's new and might put his foot in it. Usually no-one pays any attention to him any way so he's safe. But sometimes his lonely voice is actually heard. Then the reaction is either a) everyone stare at him (a good minute is usually quite effective) or, b) shout - "Thats a great idea, you do it will you?"

Either way he is likely to end up feeling pretty helpless and not exactly wanted. The "do it yourself" tack, which theoretically I suppose, should bring out brilliant drive and initiative, does so only for a few (these few also invariably end up as the non-apathetic minority). But for the rest, in a strange place with nothing more than initial interest to guide them (and after years of secondary school inertia and mollycoddling "do it yourself" just presents a seemingly blank wall, and that could be the end of that.

This may sound facetious, but whats wrong with talking to a new recruit (chances are he's a human being) as if he is one, taking an interest in his ideas (at least he's trying), explaining how things have been done in the past, trying him out with something concrete, naming contacts and facilities and generally exciting his interest, instead of stopping it dead. Lets face it, a new student generally doesn't know much about organising charities or clubs or what have you, producing a student newspaper, writing for or acting in revues, debating 'lawyer style' at S.R.C. meetings - to name a few activities where the word 'apathy' crops up with monotonous regularity. The

truth is that students fresh from High School are often interested but have just as often never practiced their potential talents (or only marginally and therefore don't have much confidence). All they need is encouragement and this is too seldom forthcoming.

From their response to newcomers, I feel that some groups and societies should be more fair in stating their membership needs. Something like - "Only experienced, extroverted people, with reputed talent and a capacity to understand 'in jokes', need apply", would at times state the case pretty accurately. If you think I'm joking, try the revue crowd for an example. "Old timer" Jon Stephens, bemoaning the fate of cultural activity in the Orientation Week handbook, writes:

"there is a great potential pool of participants who could make the scene look very lively, if they would only creep out of the woodwork, or rise out of the lap of lethargy and activate themselves." Well at one time a friend and I decided to bestir ourselves out of the woodwork and went along to an advertised audition. In this respect I should in all fairness say I'm not a trained singer or dancer and can't say 'boo' on stage, for all I know (although I was considered something of a star in primary school productions) but was convinced at the time that there might be some hidden talent I could contribute. So there we were. Expecting to be jostled by crowds of eager auditioners, we found instead only the fellow who was directing the revue at that time (not Jon Stephens, incidentally) and two others. The director was sitting despondently, mumbling to himself about people who weren't interested, etc., etc. We showed our interested faces (he needed cheering up), he asked what we could do, we answered something and then we copped it: Did we know what unrewarding work dancing in a revue was? That we wouldn't get any interesting parts and probably wouldn't be seen? How much hard work was involved? He didn't know if it would be worth our while ... etc. ad nauseum. Finally the punch line - "But we do need people". Although pretty shattered by now and not functioning too brilliantly, we did gather that the needed people didn't happen to be us. Finally we made our escape and stayed away. At least nobody attacks your motives and your presumed sanity if you remain a spectator.

Or take an earlier example, much closer to home (i.e. Woroni) on how to drive hopeful freshers to apathy - Take one.



First years get orientated to the Union T.V. set.

"Well here I am at University, what to join? Hmm, I like writing, so, obviously Woroni. I go along to a meeting - no sorry I miss the meeting (my first fatal mistake?) but go along anyway guided by posters crying out for recruits. I walk in. There are three people in the office. I introduce myself, have a few ideas, would like to write (none of this boring letraset printing if you don't mind). The three, including the editor introduce and say great. Things are moving I see and look around. Copy for the next issue lying about. When is the next issue, do they want more copy, what kind of copy, do they want a writer, do they want me? I try to ask. No luck. Others too busy talking about dialectical materialism or something and composing a cunningly disguised 'risque' editorial for the next issue. I am overcome by admiration and ineptitude. I sit for an hour. No-one pays any further attention to me. I go home, sadly singing a dirge for my writing career". (footnote: its been resurrected now, thanks to wisdom with age and a change in editorship, but nowadays I don't bother to ask first).

In both instances, it was unfortunate in the type of person a fresher, hopeful and ready to be impressed by so much arrogance, came up against. I don't want to suggest its the rule rather than the exception. But still you know what they say about first impressions, and effects multiply. When people are crying out 'Apathy', others shouldn't be strewing the campus with ego-shattered would-be activists (who of course warn off all their friends).

lively participation. After all, who but a budding lawyer or politician will be entranced with all the points of order, amendments and factional in - fighting which draws these performances into such tedium. One such event is worth watching for the show (when everyone is in top form it can even be screamingly funny but otherwise (i.e. normally) its enough to turn you off 'parliamentary democracy' for life. (I well understand them fightin' students). Open forums, like the 'Teach-in' on faculty reform, held at the end of '68 seem a much better idea. From what I could judge many more people turned up and actually participated than with the usual formal events.

Having got all this off my chest, maybe on looking it over I should ask my analyst if I'm suffering from a persecution complex. But at the risk of being certified paranoid, I still think its a point worth making. Freshers as a rule aren't bundles of dynamite, on whom the onus should be laid from the word go, to show their originality, brilliance and initiative. Apart from the rare few who do have the above qualities, they are merely interested and want to learn. This applies to extra-curricular activities as well as to their academic course. I'm not advocating 'spoon-feeding' of any description but remarkable results might be achieved through genuine encouragement, guidance on technical points and a bit less of this "more with it than thou (so forget it mate)" attitude. I recommend all those who go around wailing about the apathy of the masses, to try it.

And for any freshers who happen to read these lines - Don't be put off, just get in there and sock it to 'em.

Maria Ribeny.

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# NON-VIOLENCE IN THE REVOLUTION

Is "non-violent revolution" a contradiction in terms, or can non-violence go beyond the reformism and become revolutionary? It seems to me that the onus is really on the advocates of violence to show how their methods are going to create the new man, and not on the advocates of non-violence. The use of violence to overthrow a system grounded in violence would seem to be perpetuating the violence of the old order. Revolutionaries trained to hate their enemies and regard them as less than human would not easily change their attitudes. They would, however, be faced with the problem of dealing with the defeated side after the revolution. Their immediate impulse would probably be to physically eliminate them thus foreshadowing the development of yet another repressive society. Nevertheless, despite my belief that it is really violence which needs justification, I will concentrate on discussing the revolutionary potential of non-violence in Western industrial societies since this is such a remarkably misunderstood concept.

The first factor working in favour of the status quo in modern Western societies is "serialization". Large numbers of people live in close proximity and yet are cut off from each other, knowing nothing of their neighbours attitudes and beliefs. Consequently they are easy prey to the mass media and centralized power because each person must react individually to the information and orders he receives. In these circumstances, it is the exceptional person who opposes the system for he must make the decision to do so alone and with no prior knowledge of the response of others in the society. Such conditions breed apathy and demoralization and because the isolated individual who is continually told by media figures that "everything is great" begins to doubt his own perceptions of the dehumanized world in which he lives. Inner dissatisfaction is thus politically neutralized, finding expression in neurosis rather than political activity.

In this situation, non-violent action has a vital role to play, different forms of action performing different functions. Illustrative or educational actions such as marches, parades, pickets, vigils, leafleting and renouncing of establishment status symbols, may be more or less radical according to the situation. Where they are legal their importance is to put another point of view, thus challenging the Government's hegemony over the interpretation of reality. In a serialized society, this is a valuable first step because the self-confidence of those who have private doubts about the government is reinforced. Where the actions are illegal, they also serve to show the limits of the establishment's power. It is made unmistakably clear that the Government is not all-powerful: it cannot force its citizens to do that which they feel is morally repugnant. This, in itself, is revolutionary in that it strips the Government of one of its props - popular acquiescence - and leaves it only with its coercive powers. By bringing these into increasing use, the Government only further alienates its

subjects and thereby widens resistance to itself.

The second step in a non-violent campaign is to take more radical action which aims not simply at putting another point of view. Thus one does not simply state ones opposition to conscription or to our participation in the Vietnam War, one actively opposes both these policies. If one is personally involved in either of these things one can take an individual stand and refuse to comply. As far as National Service goes, for instance, if one is male and twenty one can refuse to register, refuse to attend a medical and refuse induction. If involved in either supplying or fighting with the armed forces one can refuse to comply with any orders which directly or indirectly aid the war effort. If one is not personally involved in either conscription or the Vietnam War there are other ways of resisting both these evils. One can urge young men not to register, fill in false registration forms, disrupt the ballot, obstruct the transporting of troops and material and the making of weapons, refuse to pay taxes and help army deserters.

Actions such as these have many values. As regards breaking through the apathy inducing "serialisation" of this society they illustrate that the individual is not impotent. Further, when undertaken on a large enough scale such actions physically hinder the prosecution of the war and of conscription. The Government, after all, depends partly on its subjects for co-operation and when this is refused its power is reduced. The perennial response to the suggestion that people should actively obstruct the Government's war effort is that this is "undemocratic". I will not go into the question here of whether the Government's actions are "democratic" in the sense of its having an electoral mandate to conscript to fight the Vietnam war. Instead I will consider the assertion that obstruction



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tion of conscription and the war effort is "undemocratic" in the sense of imposing on another's rightful freedom. Obstruction can only be justified in terms similar to those laid down in Nuremberg. At Nuremberg it was held that a person should refuse to obey an order which is unjust. The decision to refuse to obey such an order can only be made by the individual conscience; "I think the order is unjust therefore I will refuse to obey it". Argument as to whether the order is unjust may continue interminably but the person faced with the order has to make a decision whether or not to obey it. The extension of this principle is that people should not only refuse to carry out unjust orders but should actively oppose an unjust system or war. There will in this case, too, be interminable arguments as to whether the war or the system is unjust, but the citizens of the country involved must come to some decision and act upon this decision. Inaction is no solution to the problem because it is in fact tacit acceptance of the policies in question. The person who comes to the decision that the Vietnam War and conscription are totally immoral cannot stand aside and say, "I am not involved in this situation. I cannot be held responsible." He must instead actively oppose the injustice or become an accomplice to it. As long as his opposition is non-violent and he is not violating some-one else's person then his actions are quite legit-

imate. He is not imposing on his opponent's rightful freedom but rather protecting another person's right to live.

The efficacy of refusing co-operation with an unjust regime and the need to overcome serialisation are not, however, the only reasons for the use of radical non-violence in this society. There is also the question of how to mobilise people who are not poverty-stricken and therefore are not going to be attracted to violent revolution by the feeling that they have nothing to lose. Western society's exploitation of people lies in two main directions. Firstly, the psychological and spiritual waste of lives in the industrialised countries themselves, caused by the never-ending pursuit of greater material welfare. Secondly, the physical and material destruction of people overseas caused by self-centred trade and aid policies and by the prosecution of barbarous wars to defend our supposed national interests. The problem then, is to develop techniques which communicate to large numbers of people the possibility of richer, more meaningful, life-styles and to bring home to them their responsibility for the continuation of disastrous poverty overseas. These objectives imply creating a consciousness of the nature of their own satisfaction, of the interrelatedness of society, and hence the impossibility of securing the redress of their grievances within the present system.

One way of developing such a consciousness is to concentrate on redressing a major injustice of the system and to conduct the campaign so as to allow a whole range of individuals to become involved in the struggle to the degree, and in the manner, they want. Non-violent tactics are the best guarantee that people will be able to choose their own degree of commitment and not be stampeded into action they are not prepared for. Non-violent action operates on the principles of openness; goals and methods are discussed and publicized before an action takes place, thus allowing interested people to participate to the extent that they are prepared. Having made their first small commitment to change however, and with the example before them of people who have openly committed themselves to much greater change and much greater risks, many will move beyond the stage of token protest to total resistance. If however, there is not this quality of openness and if situations are not controlled so that people do not become involved in more than they bargained for, then many will not risk their security. Given open, disciplined non-violence however, many people will commit themselves fully to a single issue. After some time there will then undoubtedly come a crucial period when the dissenters realise that they are not fighting an aberration of the system but a system which is integrally evil. At this stage people's faith in their ability to

succeed and in the methods they are using will be shaken. The point, however, is that having reached this conclusion revolution and not reform will become a widely considered possibility. Such a situation will never arise if violent protest is tried in the beginning, because the population will be alienated and the Government given every opportunity to use all means at its disposal to defeat its opponents.

Confusing the issue will be of the Government's weapons against its opponents. If it has the opportunity it will divert the debate from whether or not it has the right to conscript, for instance, to the question of law and order. Non-violence however, is particularly suited to preventing this because it is predicated on respect for persons. Whilst non-violent resisters show resolute opposition to all forms of oppression. And at no time threaten the lives of those introducing, enforcing, or administering the policy they oppose.

The Government too, will not hesitate to use violence to maintain itself. It will use violence whether or not its opponents use violence, but the extent to which it can use violence against non-violence is limited. That is, its own position depends not only on its co-ercive powers but on its acceptance by the population as legitimate. If it responds with violence too often and too strongly to non-violence then its own legitimacy will be brought into question. Such an occurrence will be potentially disastrous because then the Government will no longer be faced with a minority of dissenters but with the withdrawal of the support of the majority of the population. A parallel can be drawn here with the position of monarchs who for many centuries exercised absolute power but having lost their legitimacy in the eyes of the majority were soon deposed.

A further advantage of non-violence is that the method itself contributes to building up the values being struggled for. It is premised on respect for others and is extremely democratic. If we want a society in which the integrity of each individual is respected, and in which people are able to participate in decisions affecting their own lives, then non-violence is part of the education needed for such a society. Since the basis of non-violence is the readiness of each individual to take upon himself the consequences of his actions, it is imperative that all individuals have a say in the planning and execution of the actions in which they participate. When huge numbers of people

are involved in actions such as the March on the Pentagon, every person cannot personally participate in planning the over all strategy. In smaller projects, however, this is aimed for; and in organisations such as non-violent action committees and S.D.S. all members have the opportunity of taking part in all facets of action and organisation.

An extension of this principle is the establishing of parallel structures in various areas of life. In the U.S.A. for instance, Blacks and poor Whites are forming their own community organisations, students are organising Free Universities as alternatives to the established universities, voluntary workers on subsistence allowances are working for social change outside the established structures. All these groups aim to involve people in the decisions which affect them most immediately. They are a real challenge to the existing order for if large numbers start abandoning the old system for groups of their own then the power of the official system becomes increasingly illusory. What are economic monopolies if people have rejected the value of ever-growing material welfare and elected instead to live at reduced living standards in their own communities and to work in those areas they feel most rewarding?

In this field there are two methods which dovetail firstly, the setting up of one's own groups to do those things which the system fails to do meaningfully. Secondly, not co-operating with the system where ever this is possible. This would include striking, (possibly a general strike), holding "hartels" (days on which everyone stays home from work, shopping, entertainment etc.), boycotting shops, schools, commercial ventures such as buses, refusing taxes and compliance with conscription laws etc.

At all stages of a campaign to revolutionise society then, non-violence has the advantage over violence. It will undoubtedly result in fewer casualties, it gives the advocates of change greater control over events, it is more likely to mobilise people in an affluent society, and it contains within itself the seeds of the new society being sought after. Non-violence has not even begun to be tried in Australia because too many armchair revolutionaries have expended their energies on mythical plans for bloody revolution. If, however, we are genuinely concerned about the suffering all around us then it is time to turn to the study of methods which are feasible and likely to produce results.



# BIAS

with Geoff Kingston

## Bury on Conscription

It's like being back on holidays after working and penny-pinching during the summer 'vacation'. Bias trusts that WORONI readers are already acquiring healthy pallors.

This week I interviewed the Minister for Labour and National Service, Mr Bury. Questions centred around the Government's national service policy.

Mr Bury is more affable than his public image would suggest. But he wasn't intent on giving anything away and this necessitated tedious follow-up questioning. This took time, and time was an absolute premium - interruptions were constant. As a result I had to discard some questions.

BIAS: Why did the Government bring in National Service?

BURY: In view of the strategic circumstances we found ourselves in at the time - and this was before the Vietnam War - we needed an army of 40,000 men. Salary rates were raised and we advertised widely but a sufficient number of volunteers was not forthcoming. Hence National Service was introduced to close the gap.

We chose the ballot system because it is better to have first rate troops than a larger number of second-rate soldiers. The need for integrating National Servicemen with regular forces is one reason for this. Also the ballot system is fair - rumours that veterinary or medical students are being victimized are nonsense. The 20 year age group was selected because people are usually settled into a career at this age. Also trainees must be reasonably young so that the effective size of our reserve force is maximized. (Note:

reserves comprise ex-soldiers and are the first to be called up in times of national emergency.)

BIAS: Why doesn't your Government publish the birthdates which are selected by the ballot?

BURY: We gave a lot of thought to this. First, it could possibly lead to invasions of privacy. Particularly in country areas, birthdates are widely known and this could lead to people being asked awkward questions. Joe Blow might not want it known that he has a cyst in his kidneys.

Second, people tend to play around with their birthdates, and if rumours of 'lucky numbers' gained credence ballots would become unpredictable.

BIAS: But people get asked why they're not in the army even with the present confidential system.

BURY: Well people have no grounds under the present system for doing so. Only 1 in 4 of 20 year olds are currently being selected. (About 1 in 2 of these people are subsequently eliminated by medical examinations etc.)

BIAS I can see the strategic justification for National Service but what about the moral aspect. In contrast to the voluntary recruitment of other areas of public service, the armed services find it necessary to virtually coerce people into joining.

BURY: The volunteers weren't forthcoming. Our salary rates are among the highest in the world but we still find it necessary to have a National Service component of 16,000 men out of 43,000. This component is higher still among our fighting men because people in support roles such as logistics often need additional specialist training.

We have fought two elections while the present system has been in operation. The people have endorsed our handling of the matter.

BIAS: In other areas of public service people who could potentially misuse their new powers are zealously screened out. Are there equivalent procedures for the armed services. After all soldiers are empowered to shoot people.

BURY: Yes, the standards of admission are as high as those for the regular army. For example, people who have committed serious crimes are not accepted. This is for the recruit's sake.

BIAS: Nowadays conscription is a standard procedure for limited wars but this was not the case in the past.

For example our commitment to the Boer War was manned by volunteers. Our much-vaunted liberal tradition has been undermined.

BURY: We are a pragmatic people and we find ourselves in very different circumstances to those of the 19th Century. We no longer have 'Pax Britannica'. National Service is essential for the strategic situation we now find ourselves in.

BIAS: With regard to the actual workings of National Service it has been pointed out (Prof. May) that conscientious objectors are tried by summary criminal procedures involving a considerable outlay of fees and overtones of 'criminality'. Isn't it about time these procedures were overhauled?

BURY: It is possible to appeal to a judge, then to a Supreme Court. I would like to point out that 3 out of 4 cases resulted in objectors getting what they asked for.

BIAS: I'm concerned about secular conscientious objectors who base their cases on their political beliefs. Objection to a particular war for example. Don't you think it's possible that elderly magistrates aren't equipped to recognize such beliefs.

BURY: Look at the problems involved if a person in the army is willing to fight in country A but



draws the line at country B. It would be an administrative impossibility.

BIAS: But such behaviour could have its origin in a genuine conscientious objection - strong ideas about imperialism or something like that. The only thing objectors have to show is that they have a genuine belief which precludes them from serving.

BURY: Imperialism? That's 30 years out of date. It just won't wear.

BIAS: Recently Federal Cabinet rejected the idea of a civilian alternative to national service. The remark that those who are not complying at present would continue to do so in spite of an alternative has been attributed to yourself.

Surely this misses the main point that in such circumstances the government would have far greater moral authority for chasing up non-compliers.

BURY: Such a scheme would pose tremendous constitutional difficulties. We are able to draft people into the army under our federal defence powers but calling up civilians - that's a different matter.

National Service uproots people from their careers for 2 years and we don't want to disrupt things any more than we have to.

Cont. on P.14

## Stirring Gently



In line with WORONI's practise of incredible liberality, space has been granted for a regular column for religious discussion. The Rev. George Garnsey (above) is to handle the column. Thus the smile.

Our society is secular and pluralist. There is no state religion or established church. Yet a bewildering number of different congregations and groups professing Christianity or another of the great-world religions or philosophies continues to show evidence of life. Whatever your views on the Church as an institution you will find people who are interested in the study of religion and philosophy, who want to talk about ideas and fundamental questions of faith and conduct, the people who pose them, and how they may be applied.

A group of 300 students from all over Australia met in Perth in January at the National Conference of the Australian Student Christian Movement and the Universities' Catholic Federation of Australia.

Many different moods and viewpoints were represented. Some students had given up all contact with the Church as a worshipping congregation and institution impatient with the conservatism and intolerance of their local church or of their leadership. Yet they professed admiration for Christ and his teaching - 'if only it wasn't all 'God-talk''. Others while equally impatient with the state of the church or with the hierarchy were still regular committed members of the church and believed they had a role to play in the renewal and reformation of the church from within. Others again were uncertain of their position and were seeking to define it, or to explore further and consolidate the faith they had.

The two conferences held a day of joint worship and discussion at which plans for a Joint Conference here at A.N.U. in January were confirmed.

What makes people impatient with the Church? At the ASCM Conference one strongly-expressed cause of dissatisfaction

concerned the Church's failure to involve itself sufficiently in programmes aimed at redressing social injustice and political and economic inequality throughout the World. Many people were therefore greatly encouraged by the address of Archbishop Appleton, who has just left Perth to take up the post of Anglican Archbishop of Jerusalem. During his five years in Perth he worked constantly to help the Church to think in "world" terms. Among his chief concerns are the unification of mankind; World Peace; aid to developing countries; justice for all oppressed and underprivileged groups (and in his address he specifically mentioned Aborigines); the widening of the movement towards Christian reunion, to include discussion with other faiths; the maintenance of conversation between Christians and Marxists; and the recovery of appreciation of spiritual values. He saw the Church as having a part to play in all these concerns.

To elaborate on some of these: since the Viet Nam War broke out he has become a pacifist; he thinks that one percent of Australian's national income for developing countries is an immediate necessary goal; he wants the Christian Church to find "What there is of Christ" in the other great religions. While urging his audience not to despair of the Church but to turn it into a revolutionary movement by putting themselves forward as candidates for positions of responsibility, he called on Church Leaders to promote actively the involvement of young people.

This man has won the support and friendship of many different individuals and groups in our secular society. He now hopes to help bring reconciliation to the centre of the most bitter conflict in today's world.

G.C.G.

# IS UNI WORTH IT?

Many arts Graduates have been finding difficulty in getting suitable positions. This may not be the fault of the University Counselling Service here at the A.N.U., it appears that the A.C.T. is near saturated with B.A.'s.

The Public Service will always be looking for graduates to fill openings it has made. How long can this go on, while still maintaining the quality of positions that an Arts graduate expects?

A survey made in 1968 on most of the graduates of that year by Gough and Rawlings of the Counselling Service brings home many points, many made by the graduates themselves.

"I do very little work - very few interviews, mostly filling in and finding cards. Horrified that I might be here for months I want to use my brain, limited as it is - I want something to work hard at and get enthusiastic about." It sounds desperate, and recalls the term "Total Commitment often heard at the A.N.U. last year.

It appears that once graduates do get positions they are not entirely satisfied with them for many and varied reasons, although "82% of the newly employed respondents stated that their courses had prepared them very well or fairly well ..." for their jobs. To a similar question only 17% expressed some dissatisfaction there were another 15% who were in-between. Those that were satisfied or very satisfied were not asked what they were satisfied with. It may be that they were satisfied to be able to get a job, or satisfied with the remuneration the position offered.

The survey, in its conclusions, states, "... a source of discontent has been revealed by a number of generalist graduates who feel that their work does not relate well or at all to the content of their degree studies." It goes on, "... solution to the problem rests as much with the universities and with Appointments Officers in particular, in assisting graduates to arrive at realistic expectations."

Upon reading the Survey a number of themes become evident;

"It appears that my university degree is an enormous hindrance rather than an aid to gain any employment."

"In some fields of employment some people have a deep distrust (even dislike) of degree people. You've got to convince some of them that your quite normal."

"You start work as a junior without experience. The money may be good but your opinions don't count."

"Very often graduates think that they need not comply with reasonable requests because the task appears menial."

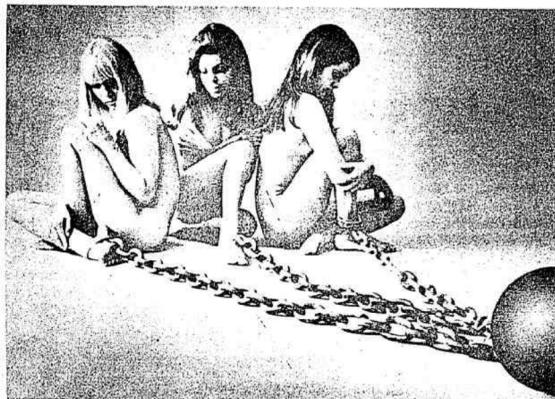
"Most of the graduates could use some training in methods of supervision of others, as I have observed their treatment of Technicians, both in and outside university is frequently poor."

Throughout the Survey appendices comments appear like, "more emphasis on practical realities of life." and, "I think female

Throughout the Survey appendices comments appear like, "more emphasis on practical realities of life." and, "I think female students should be advised to learn a practical skill ... to diversify the possible avenues of employment."

"One field in which I found I lacked knowledge was in the basic structure of business letters, but this could not be included in a degree course."

The old concept of a "degree" needs re-thinking. There are changes in the degree idea taking place in Victoria and already in N.S.W. with the upgrading of Technical Colleges. Degrees will be offered at these colleges with the full knowledge that they are being offered for proficiency in a certain specialist vocation. It does not exclude the possibility that the graduate will also be able to think. Manual or practical skills do not retard a persons ability to reason.



"... but this could not be included in a degree course." clings to the classic idea of a degree and should be excluded if changes are to be made that prepare people for a satisfactory existence, including satisfaction in one's work.

Finally, two arguments in appendix C of the survey that sum up, "The transition from University to employment is a very difficult one to make. Why is there so much emphasis on employment? What is wrong with education for its own sake?"

"Try to encourage undergraduates as early as possible to choose their careers. It is appalling to find students in their final year still undecided on what they are going to do after graduation."

Although these comments made by the graduates appear to have the "Thou shalt" attitude they do point to expectations having fallen short for some. From this it may be concluded that either the university is failing to equate learning with realism, resulting in degrees being given to people unable to cope with the

reality of the importance of a degree, or that the type of person who graduates has to make major adjustments because of the assumed importance of their social-economic position.

I think both apply. A university education is still held in awe. It is a hangover from the time when only the wealthy could afford to attend university and has been maintained because it suits the under-graduate ego and often benefits the status of the university in society.

What a disappointment, when Johnny doesn't make it to Uni. Or how often do the relatives admire him when he does. Little thought is given to what he may be doing, just so long as he goes to university. It is appropriate that some people go to UNiversity, and it is natural for others. Australian Universities are still places of higher learning for those who can afford it, although the opportunity exists for those willing to make sacrifices. It is a source of importance to be able to go to university, and nothing is done to discredit the myth.

# CALL-UP GIRLS?

Throughout history the members of two of the worlds most ancient professions - soldiers and whores - have enjoyed a close liaison. However, I am convinced that evil anochistic forces in our society are working to destroy this ancient system of values. As a loyal citizen, I feel it is my duty to protest against these communist-fascist agitators, and to point out the natural close link between the two professions, in order to highlight the injustice of, and dangers inherent, in our present government policy.



Both groups sell their bodies for money, giving to those that pay them the right to use them in activities held by certain vociferous elements of our society to be immoral. Both professions involve certain distasteful aspects (the protesting rabble speak of the degradation of humanity) and are criticised as being associated with squalor, misery and physical suffering.

However, both whores and soldiers are dedicated people, who often enjoy their work, which is to them a source of some satisfaction. One the whole, whores tend to bring more happiness, and their activities are in general less disgusting and destructive than those of soldiers. However, as every right thinking person knows the unfortunate distasteful aspects are necessary evils, and we must always honour, and be grateful to, the gallant people who are willing to lay down their lives for our sake.

In view of the close analogy between these two professions, it must be obvious that the attitudes of our government and of our society are grossly unfair. For example, many of our most respectable citizens do their best to get their sons into military academies while at the same time trying desperately to keep secret their daughters whoring activities.

Much more serious is the fact that although our Government has introduced military conscription (realising that we must force young men to fight in order to preserve Freedom and Justice and the rights of the individual), there have been, no moves to conscript 20-year-old girls

into two years compulsory harlotry in the service of their country (in order to preserve freedom of love). On the contrary, the present force, composed, in the best digger tradition, entirely of volunteers, is constantly harried by the government. Whereas the military forces are supplied with as many recruits as they need, with millions of dollars spent on training, and the provision of sophisticated scientific equipment, our whores are given no assistance whatsoever.

It is time this unfair discrimination ceased! I suggest that as the young women of Australia have failed to front up in sufficient numbers, we have no alternative but to introduce conscription of 20-year olds for two years of compulsory harlotry: one year for training followed by a year's service.

It would probably not be necessary to conscript all 20-year-old girls, draft would be selected by ballot; allowance would be made for conscientious objection: if the court decided a girl was genuine, she would be exempted, otherwise she would be jailed, starved, manhandled and brain-washed until she saw the error of her ways. There would be the usual medical checks (flat feet would be no bar to active service).

As a patriotic citizen I hope that this system of conscription be introduced as soon as possible. Only then will we have equality of the sexes, and justice in our country; only then will Australians be able to walk erect among the free peoples of the world, and only then will the youth of Australia be able to repay, in a full and fitting manner, its debt to the society which nurtured it.

# REVIEWS

## THE MARRIAGE ART

Mayflower-Cel \$0.80

by John Eichenlaub

In human beings, unlike other animals, the sexual act is not instinctive; it has to be learned. This learning is no simple process. Even to learn the basic techniques, together with a reasonable number of the more valuable variations and refinements is a process which may be expected to take years when it is left simply to experience. Clearly what is wanted is a book which, steering clear of both pornography and facetiousness, should precisely and helpfully tell people all that is most worth knowing.

However, despite the great flood of worthless erotic fiction which we loosely call pornography, it is hard to find a helpful bedside manual. It is clearly more profitable to loosely titillate people's erotic awareness than to show them concretely how to improve their sex lives. The vogue of the Kama Sutra in the West seems to me to be essentially a matter of this sort of pornography. The only thing this confusing book offers the average intelligent Western reader is a demonstration of the fact that human sexuality would appear in India to have been understood in ways so different from ours that we have great difficulty in even understanding what they were; as a practical guide it is worthless. The Perfumed Garden is more practical, but not sufficiently elementary or systematic.

In the West many of the standard books on matrimony offer only the most elementary and essential information, recommend love and vasoline and pass on to sections on "how to get on with your in-laws". Clearly there is a place here for a minor classic to be written.

This book exists. It has been written by John Eichenlaub, an English doctor, who, fired by the necessity to produce some book which should deal in adequate and practical detail with sexual side of marriage, burst through the bounds of modesty like a new Lucretius and conquered a new universe. Ethical and social questions are accordingly left quite out of the book's scope. It is presumed from the beginning that the couple are already married and desire to make the most

of their sex life. "This book", he proudly announces, "sticks to its subject."

There is no doubt about the value of the advice Eichenlaub offers. The range and number of useful tips quite refutes the common belief that it is only a matter of mastering a few simple elements. The sections on "The Ice-spurred Special" (sic, sic!) and on bringing certain

involuntary muscles under conscious control are of particular interest. Very few couples could read this book without discovering something that made it worthwhile.

What makes it a classic however, is not the quality of its advice, but the extra-ordinary style in which it is written.

The more general sections are couched in the folksy, exhortative style of Norman Vincent Peale (as condensed for Readers Digest). For instance the opening: "Of course I believe in chastity", one of my young associates said, "but I also believe in technique." MORE specific sections are written with a curious mixture of scientific objectivity and periodic poetic rapture which probably results from the determination to avoid eroticism without being unduly clinical.

Moreover the whole manual is sectioned like a Power College Coaching crammer into a series of "Keys to Soundly Satisfying Sex". They Keys are: Attraction and Appeal, Sex Play, Varied Sex Positions, A Controlled Sexual Crescendo, and finally "The Fifth Key to Soundly Satisfying Sex: A Deliberately Heightened Climax." There follow chapters on birth control, Freedom from Fears and Emotional Restraints, "How to Build a Domestic Framework for Sublime Sex" and "How to Generate Feminine Fervour."

The trouble with Mr Eichenlaub, as these titles suggest, is that he is something of a poet. His style is primarily redolent of the consulting room, but every now and then a whiff of Parnassus floats in.

The book is preceded by a synopsis and concludes with a recapitulatory chapter entitled "Step by Step Method for Successfully Commencing Redeeming or Improving Sexual Communion". Mr Eichenlaub clearly is a believer in methodical progress and positive thinking.

Verily, verily, human attitudes to sex are utterly variable and nothing apart from the physical basis remains fixed. It is surely probable that any learned Brahmin who perused this book would find the author's approach as quaint as we find that of the Kama Sutra.

Mark O'Connor



## ARTS FESTIVAL

May 22 to 31 will see Melbourne University campus transformed into the site of a monster cultural carnival. The N.U.A.U.S. will be holding Australia's Second Universities' Arts Festival.

The aim of these festivals is to bring together students from all over Australia in an atmosphere of cultural and social fervour.

Primarily the festival attracts those students who are specialists in a particular field. There are those who excel in drama, or those who play brilliant jazz, those who are creative dancers, and in fact, members of all fields of cultural and creative activity.

A skeleton programme grows fleshier every day. It will be a twenty-four hour Festival, packed with activities. At any given time there will be three or four choices to be made as to which portion of the Festival you will attend.

The day begins with Batman films and All Bran cereal, we guarantee that you will run all day! A perfect balance of relaxing and mind boggling performances will be aimed for. If fatigue sets in we'll bring you back to life with seminars, parties, lively jazz and folk music, trips around Melbourne's cultural venues and other Universities. You name it we have thought about it.

A student would be a fool to miss an opportunity like this. Freshers would benefit enormously from the contacts they are likely to make. Later year students, staff, the general public, part-time students, even senior school students - everyone who wants to take a large dose of concentrated student life, culture, fun, artistry and genius should contact the local Cultural Affairs Officer at the nearest University for details of student fare concessions, accommodation in Melbourne and other important details.

If you have any further queries I would be glad to hear from you.

Susie Foster,  
Publicity Officer,  
S.A.U.A.F.  
c/- S.R.C.  
Melbourne

## JAZZ



John Giffin

This month's new releases, available at the Swing Shop, Kingston;

**COMPADRES** - Dave Brubeck and Gerry Mulligan (stereo CBS SBP-233585), recorded at the Newport Jazz Festival in Mexico. Brubeck has not changed his structure since his days with the old group and accordingly Mulligan seems to take control of this session. I recommend this primarily to Mulligan enthusiasts as I feel Brubeck lacks cohesion, but his heavy-handed solos will probably smooth out as he adjusts to the new discipline.

**ROAD SONG** - Wes Montgomery (stereo A&M SAML 933094). This album received top billing in 'Down Beat' and deserves it! Recorded May 1968, a month before Wes's death on the 15th June. The use of strings and winds gives the sound unusual and delightful contrast between the 17th Century and modern jazz. I feel this is Wes's best - and unfortunately last - performance since his date with Jimmy Smith in September '66.

## CLASSICAL



Bob Gilbert

In "Festliche Musik des Barock" (DGG 135025) price \$6.25, Deutsche Grammophon have obviously aimed to produce an 8 course Baroque banquet, nourishing and containing essential vitamins and minerals.

The fare ranges from smoked salmon (a gavotte by Praetorius, which is very similar to the basse dances (which were all the rage in the 15th Century) to the sumptuous splendour of a Bombe Alaska (the choruses from Zadok the Priest, by Handel). After King George came close to having a hernia on the spot upon hearing the Messiah, dear old Georg Friedrich obviously decided that this was the sort of stuff that the culture-starved masses were craving, and proceeded to write the same thing another fifteen times with slightly different words and/or themes, Zardok the et cetera being one of these. Still, if you think the Halleluiah Chorus is beautiful. In a different style, Telemann's Concerto in D for Trumpet sounds as if it was written in the bus on the way to work after the composer had just read "Teach yourself Baroque Music".

On the other hand, Vivaldi's Recorder Concerto shows the versatility and power of the instrument. Hans-Martin Linde appears to have rubber fingers, and succeeds beyond all hope in keeping the rest of the orchestra at bay, taking his soprano recorder through the most surprising acrobatics. Gabriele's Canzon VIII is a very pleasant sample of the composer's use of brass choir against a string orchestra. Other works on the record are Bach's Concerto No 5 for harpsichord and Fantasy in G and excerpts from Rameau's "Les Indes Galantes". The record is obtainable from the Music Lover, Monaro Mall.

# SECTION OF A LINE

QUADRANT NO 55, September-October 1968; and  
QUADRANT NO 56, November-December 1968. 75c ea.

You arrive twenty minutes late at a film and leave twenty minutes early. And then you're asked to comment on it. That's how it is attempting to review two issues (Nos. 55 and 56) of a journal like *Quadrant*. Because *Quadrant* is, whether it admits it or not, "running a line", and because that line is the line of a coterie of literary-political figures almost as closely connected as the team that produces a film.

First, then, a note about *Quadrant's* dramatispersonae. They belong to an organisation called "The Australian Association for Cultural Freedom". They centre around Vin Buckley (Melbourne), James McAuley (Hobart), David Armstrong (Sydney), Peter Coleman (Sydney). With a few exceptions they are small 'l' liberals of progressive and strongly anti-communist bent.

Rather than recording, tabular-fashion, the contents of these two issues, this review will look at a few of the major articles and use them to attempt to evoke the peculiar flavour of *Quadrant* - a technique used by film critics when they seize upon one scene and dissect it.

Firstly, one must remember that *Quadrant* is not only an obviously political journal. It also makes a good attempt to be literary in a somewhat establishment manner - poems by McAuley, Perry, Lehmann, Powell, Brissenden, and Hope, together with a couple of translations.

However, it is mostly articles, cultural - political.

Among the best of these is Vin Buckley's autobiographical note in No 55. It reveals him as a paradigm of the university-based politico fighting the perennial political fights (usually slaying the communist dragon, or at least of late) in the rarified atmosphere outside the routine work of the political parties. It is also the picture of a pessimist, both about the future of Australian politics - "wonder under what regime my daughter's children will live" - and, more important, about the nature of political activity itself - "realised ... that many people can keep going in a way that looks purposive only if they can ignore questions of where it all started, who was decisive, what were the guiding lines, who can be trusted". Buckley's professed belief in democracy (gradualist, socialist) does not leave the lasting impression. His pessimism does. Or rather the unresolved contradiction between his pessimism and his belief in democratic politics.

Another article in the same issue is about the domino theory. After making ritualistic obeisance to the spirit of open enquiry Justus van der Kroef (Bridgeport, Connecticut) finally gets down to the real point. He's a containment boy, out to prove that U.S. tactics in Vietnam can save the democracies of South East Asia from Chinese-aided insurgents. If he'd spent more time explaining how the present U.S. policy can do, and is doing this, and less time 'exposing' Chinese activity in every domestic problem throughout Asia, the article would have been worth reading. If the Domino Theory is to be a serious tool for understanding current South East Asian politics, it deserves really serious examination.

An obsession with China also informs another of the articles in this issue. It's a pity Owen Harries owes nothing to primary material and everything to such people as Schlesinger, Buchan and Morgenthau. In an article on "Should the U.S. withdraw from Asia?" one gets tired of arguments trotted out as straw men to be shied at. Harries comes to the conclusion, after 'examining the arguments' that the U.S. ought to remain, in some form or other, naturally unspecified. Actually

## Quadrant Sept. - Oct. 1968 ■ 75c

Vincent Buckley Remembering What he has to



Harries came to no conclusions - it's obvious he had them long before he looked at his opposition.

From the 'thinkpieces' to a bit of witty reportage. Howard Jacobson's 'The Vietnam Demonstration, London, October 27' is more about the author than the event - more testing of his feelings than the feelings of those engaged. It has its disadvantages, this essentially egoistic approach. For one thing, such a narrow perspective leaves no room for assessment, for accounting for. On the other hand, there are advantages. Backed by a lively style, - (students) ... carried pictures of Che Guevara, on whose dashing revolutionary appearance many had modelled themselves, and pictures of Mao, (on whom nobody had) - it presents a head-level account of the event, involving the reader like a hand-held camera does. Even if what comes into focus is trivia, and the trivia lie more in the watcher than the watched, there's still a nice little rounding-off bit about intellectual integrity. Leaves you with your money's worth in foreboding.

If this review has carped, it's because it's so easy in reading this sort of stuff to forget to exercise caution, to forget the signs which reveal that many of the writers create a personal picture which, though it might be enticing, is backed by nothing more than the fact that they expect their conviction should be your conviction their standpoint, yours.

Admittedly, there is a good deal of straight informed reportage. Max Walsh's picture of John Gorton moves from milktoast understatement (Gorton is ... a good liver and a late nighter) to a competent assessment of his impact on Liberal Party politics. Wentworth's article on aboriginals exposes his peculiar brand of high-minded, wishy-washy liberalism. There are pieces on road deaths, the P & C., Police, Catholicism - all well written and, for this reason, worth reading.

And there is always the poetry.

John Iremonger



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# BIAS

Cont. from P.10

BIAS: Surely you could get the States to acquiesce to such a proposal in which case the constitutional difficulties would be surmountable.

BURY: This is doubtful - anyway we don't want to interfere any more than we have to. You must remember that only about 500,000 out of 100,000 young men object to the present state of affairs.

BIAS: (as Mr Bury prepared to get up and leave) Is it true that known pacifists and radicals somehow or another don't get into the army?

BURY: (rushing off to Question Time) They receive the same treatment as everybody else.

Unfortunately the following questions remain unanswered:

\* Why don't people eligible for national Service get the vote at present?

\* Why have some people been able to notify the Department of Labour and National Service of their non-compliance with the regulations and escape prosecution?

\* Why is there the inconsistency that some magistrates - but not all - recognize that objection to a particular war is a valid basis for exemption from National Service?

\* Can Mr Bury account for the near-certain fact that no one from the S.U. or A.N.U. Labour Clubs has ever been conscripted? (Membership - 30 cents!).

\* Why is it possible to be fined \$200 for burning a draft card?



SPORTING CLUBS ANNUAL GENERAL MEETING			
Aust. Rules Foot.	12th March	7.30 p.m.	Meetings Room
Mens Hockey	12th March	7.00p.m.	South Oval Pavilion
Womens Hockey	13th March	7.45 p.m.	Meetings Room
Caving Club	17th March	7.30 p.m.	Physics Lecture Theatre No 8.
Mountaineering	18th March	7.30 p.m.	Physics Lecture Theatre No 2
Rifle Club	18th March	7.30 p.m.	Committee Room
Tennis	19th March	8.00 p.m.	Upstairs Dining Room
Sailing	20th March	7.15 p.m.	Physics Lecture Room
Cricket	14th April	8.00 p.m.	Lecture Room 6, Physics Building.
Ski Club	18th March	7.30 p.m.	Meetings Room

Applications are called for the position of:  
**BUSH WEEK DIRECTOR**  
Applications should be addressed to the Activities Officer and left in the SRC Office.  
Applicants should state policy and include some ideas.

Applications are called for the position of:  
**EDITOR OF WORONI**  
**EDITOR OF BUSH WEEK PUBLICATION**  
Applications for these Editorships close on March 20th at 5 p.m.  
Applications must be handed to the DSP, SRC Office Union before this date.  
Applicants where applicable should include previous editorial and/or journalistic experience.

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16th. March **BERGMAN DOUBLE**  
'SO CLOSE TO LIFE' (1957)  
'NAKED LIGHT' (1953)  
23rd March **'FORBIDDEN GAMES'**  
30th. March **'MIRACLE IN MILAN'**  
Commencing Thursday 13th. March for an extended season **'BEN-HUR'** in 70mm.

Maybe we're slanted but we think the **Union Shop** is a gas.  
It's convenient—67 steps from the food counter and a skip across the lawn from the Library.  
It's inexpensive—you pay prices there Canberra's never even heard of!  
It's extensive—if you can read you can expand your mind on textbooks or sexbooks; if you can write you can stock up on pens, pencils, and paper; if you can do neither (nobody's perfect) you can wear the jewelry or the A.N.U. sweaters or the academic gowns (or even other people's dry cleaning if you're smart).  
You can buy biology sets, geology sets, desk sets, maybe even twin sets.  
**The Union Shop** caters for the whole man—unwholesome ones too!  
If you're sick (of this long-winded ad) treat yourself to a get-well card or tune in to the record collection.  
**The Union Shop** is on the ground floor just along from the Bookshop.  
Take a trip there now—they'll lean over backwards to help.

# SPORT



## JOGGERS

Athletics is a sport that caters for all levels of talent, from Olympic gold medalists to "Keep fit" joggers, and the A.N.U. Athletics Club also caters for anyone in this range. (men and women). A local interclub competition runs from October to the end of March, which we won last year, but unfortunately we were a bit short on talent this year, and need your support to win next season.

Meanwhile, first term will be interspersed with invitation carnivals in Griffith, Cowra, Sydney and here. These are usually accompanied by social sidelights, and are well worth going to. Anyone with a little talent and a little training is welcome to come; contact Dr. McCullagh (Bruce Hall), or Tony Weir (Garran). Those who need some more training are welcome any evening on North Oval.

Intersvarsity is to be held in Hobart in May and trials will be in April.

## ROWERS

The sporting year for the Boat Club is well under way and results so far augur well for the 1969 season.

The Intersvarsity squad has been training solidly for eight weeks and the club is leading Daramalan in the A.C.T. Championships. ANU has already won one of the major trophies for A.C.T. rowing.

A University VIII will be racing in Sydney on three weekends during March, and over the same period crews will be participating in local regattas.

The Committee has placed an order for a new

Programme for the remainder of the season:

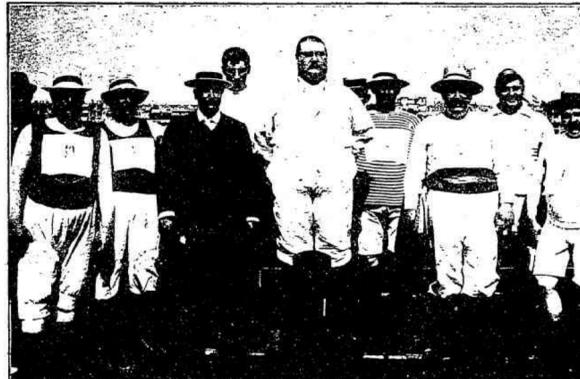
- 15th March D.R.C.
- 23rd March Marathon
- 24th March C.R.C.
- 29th March Head of the Lake
- 30th March A.N.U.
- 12th April A.C.T.R.A.
- 13th April Time Trials.

## I.V. HOCKEY

On its first trip to the Summer Intersvarsity Hockey Carnival, the ANU Hockey Team achieved the unexpected in their first ever major success. In Melbourne over the Australia Day long week-end, the ANU boys carried off the premiership cup.

Not having played together as a team since September 1968, and having arrived in Melbourne at all hours of the night and early morning, one would have expected a collapse in the first game. However after taking a short while to settle down ANU held Melbourne Uni to a 1 - 1 draw in the first game. Fortified by a liquid lunch and strengthened by the inclusion of a Queensland state player ANU held command throughout the second game, to defeat Latrobe Uni 2 - 0. The last game of the first day played in pouring rain and cold winds resulted in 1 - 1 draw with Monash.

In marked contrast to Saturday the weather for Monday's final was very hot. Adelaide emerged from the preliminary finals as ANU's grand final opponent. Adelaide took an early lead in the game and it was not until the second half that ANU could equalise with a penalty flick. This was by far the toughest game for ANU and seven minutes extra time each way were needed before a decision could be reached. ANU's winning goal, giving them a 2 - 1 victory, came in the first half of the extra time from a penalty corner.



*If Teddy Roosevelt played physbi, I don't see why I shouldn't!!!*

## FENCERS

This year a University Fencing Club is being formed. Beginners (male and female) are welcome. Initially, all you need is a pair of sandshoes. Later, although you may wish to buy your own foil, mask and jacket, the Club will provide the necessary equipment.

The first training session is on Tuesday, March 11th, at 8 p.m. in the South Oval Pavilion.

Beginners will be taught how to fence by experienced fencers . . . starting that night.

We are planning to send teams to the Intersvarsity competition this year to be held at Monash during the August vacation. It is quite usual for start-of-year beginners to represent their University at I. V.

For further information, please contact Jane Hirst - Economics Deot. S.G.S. (tel 3469) or Garran Hall, OR Barry Walker - 41881 ext 108 (office) 49 7961 (home).

## RUGGERS

### Major Points

1. Training Tuesdays 5 p.m. Thursdays 5 p.m. Sundays 11 a.m. South Oval.

Note:- bring a cold bottle or two to consume after Sunday training.

2. Friday 21st March "Footballers pre-season" dance. Childers Street, featuring the "Union-of-Jock" Ron Barassi and the F. X. Dunin trio.

3. Saturday 12th April - practice match vs Myrtleford

4. Sunday 20th April - season commences, versus Manuka.

5. Intersvarsity 25th to 30th May in Adelaide.

We extend a warm welcome to all prospective players. Training has been underway now for three weeks with our coach Frank Dunin in command, ably assisted by Mac Howell, our fitness expert.

All interested persons are invited to come to our Annual General Meeting this Wednesday (12th). The Club requires not only players but administrators such as team managers, time keepers, etc. Most positions on the Committee of the Club have become vacant so a lively election is assured.

As a "Life-Opener" to the season we will be playing a practice match against the strong Owens and Murray Myrtleford side.

### AUSTRALIAN NATIONAL UNIVERSITY MOUNTAINEERING CLUB

Saturday, 8th March, Red Rocks  
An easy walk along the Murrumbidgee from Kambah Pool. Rock scrambling, swimming and a Bar - b - Q. Depart Bruce Hall 10 a.m.

Sunday, 16th March, Mt. Coree  
Rock climbing instruction. Beginners welcome. Leader, Peter Aitchison (49.3752). For the bushwalkers, Graham Wills Johnson will be taking party from Blundell's Flat to the top of Coree. Depart Bruce Hall 8.30 a.m.

Weekend, 22 - 23 March, Blue Lake  
A fairly easy walk from Guthega Dam (3½ hours). Picturesque campsite beside Blue Lake. Rock climbing. Excellent walks along the Main Divide. Leader, Alan Sargeant (40477 ext 274). Depart 6.30 a.m. Saturday.

Sunday, 30th March, Booroomba Rocks.  
Rock climbing on granite cliffs behind Mt. Tennant; Leader Peter Aitchison.

### AUSTRALIAN NATIONAL UNIVERSITY SPORTS UNION

#### TRAINING SCHEDULES 1969

	SOUTH OVAL	NORTH OVAL
Monday	Women's Hockey 5-7 pm.	-
Tuesday	Aust. Rules 5-7 pm. Fencing (Pavilion Only) 8-10 pm.	Rugby Union 5-7 pm. Soccer 7-9 pm.
Wednesday	Men's Hockey 7-9 pm.	Rugby Union 5-7 pm. Rugby League 5-7 pm.
Thursday	Aust. Rules 5-7 pm.	Rugby Union 5-7 pm. Soccer 7 - 9 pm.
Friday		Rugby League 5-7 pm.
Sunday	Aust. Rules Morning.	

Athletics will train each night on either oval.

Fencing will fit in on Sundays if possible preferably they will arrange to be accommodated at the Y.W.C.A. or Y.M.C.A.

Women's Hockey also Friday morning on Hockey fields.

Women's Basketball as needed. Possibly shifting to Canberra High Oval.

The Y.M.C.A. Women's Hockey group will use the Hockey fields each Sunday morning.

### AUSTRALIAN NATIONAL UNIVERSITY CAVING CLUB

Saturday, 8th March, Wee Jasper

Saturday, 15th March, Wyanbene  
30 miles south of Braidwood along River cave - fantastic formation. Trip leader - Michael Webb.

Saturday, 22nd March, Bungonia  
Cave is B. 22 100 ft. pothole, may lead into cave at Bungonia. Trip Leader - Michael Webb.



# POT PAGE

... and so, as I'd heard of all your Orstralian beauties back in the Old Country, naturally the first place I came was ...



Margaret Rose Falconer, first year arts, has a French Ancestor.

### WORONI COMPETITION OF THIS WEEK

10 points to anyone who spotted the undergraduate representative on University Council during Orientation Week.

5 points to anyone that saw more than 1/4 of the SRC at any one item in Orientation Week.

Specially for all those devotees of previous Pot Pages, we have An Ad.



LIBRARY OF AUSTRALIA  
29 AUG 1969

GENERAL MEETING  
STUDENTS ASSOCIATION  
Thursday, 20th March, 1969. 7.30 p.m.  
Upstairs Union  
to discuss Undergrad Rep's report.  
Items for agenda to be handed to the Secretary, SRC:  
Caroline Turner.

